A SHIELD OF THE TRUTH:

OR,

The Truth of GOD cleared from *Scandalls* and *Reproaches* cast upon it

By Scandalous and Reproachfull Tongues, which the Devill in all Ages did make use of, whereby he blasphemed the Truth of God, striving to present it odious in the eyes and eares of all people, that so he might uphold his owne Kingdome: But the day hath made him manifest, and the Lord is come, and is coming to make War with him, and bind him, and cast him into the bottomless pit, and all who bears his Image, and under his Dominion is.

Heb. 10. 33. Psal. 102 6. 1 Cor. 3. 13. Revel. 9. Revel. 12.

Written from the Spirit of the Lord, by one who suffers amongst the little Flock of Christ, who goe under the name of *Quakers*, so called by the stock of *Ishmael*, who is knowne to the world by the name of

JAMES PARNEL.

Gen. 21. 9.

It is written, they shall put you out of the Sinagogues, yea the time cometh, that whosoever killeth you, shall thinke he doth God service. And those things will they doe, because they have not knowne the Father, nor me, for if they had knowne him, they would not have crucified the Lord of glory, 1 Cor. 2. 8.

John 16. 2.

But feare not little flocke, for it is your Fathers good pleasure to give you the Kingdome, and the time cometh, that all your enemies shall be your footstoole, the promise is to the faithfull and obedient, whose Kingdome is not of this world, John 18. 36.

Luke 12. 32. Isa. 51. 7, 8.

LONDON;

Printed for *Giles Calvert*, and are to be sold at his Shop at the *Black Spread Eagle* at the West End of *Pauls*. 1655.

To the Reader.

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READER, to thee whosoever thou art, I shall clear my conscience, and to all people, to the light of God in all your consciences I speak, which is one in all in the behalfe of a despised people with men, yet not with God, who are scattered abroad, in severall Countries, yet one in the Lord, whom the Lord hath chosen out of the Generation of the Children of this world, out of all sects, formes, and opinions, into the light of life to bear his Image, and so to bear his Crosse, and becaus they have not the same Image with the Children of this world, but are chosen out from amongst them, their followship, their kindred and acquaintance, and breeding, manners, customes, fashions, words, wayes and worships, for light can have no fellowship with darkness, and so the Devill who goeth about like a roaring Lyon, seeking whom he may devoure, who is the God of the world, who ruleth in the Children of disobedience, hath stirred up all who bear his Image, who under his Dominion is, to persecute, slander, revile, and reproach all who bears the Image of God, who testifies against him and all who bears his Image, so as he hath done in all ages, from the beginning, so it is now, that he may uphold his Image, and his Kingdom, so the Beast is making war with the Lamb, and now is the war begun, but the Lamb shall get the victory, praises, praises to our God for ever. And so for the truths sake, and the good of all tender consciences, I shall clear my conscience, in the clearing of the truth

Jer. 31. 37, 38 39, 40. 1 Per. 2. 25. Rev. 14. 4, 5. 1 Cor. 15. 49. 2 Cor. 6. 14. 1 Pet. 4. 8. 2 Cor. 4. 4. Ezek. 2. 2. Rev. 13. 14, 15 Revel. 19.

truth from the ſcandalls, falſe accuſations, and reports which is caſt upon it by the Prieſt and people who bear the Image of the Beaſt, leaſt any who are unſetled and ungrounded in the truth, ſhould by giving ear to thoſe falſe reports, and ſcandalls, and accuſations, turne from the light, and ſo looſe their convincement, and get up into hardneſſe of heart, and looſe their part in the promiſed Land; for there is a company of Prieſts, in all parts of the Nation where the truth comes, who are the Devils greateſt Agents, who are daily plotting and inventing, and ſeeking every way, to blot the Image of God out of the Nation, by Writings, by Printings, by Petitioning to Rulers and Magiſtrates, with all the falſe aſperſions and ſcandalls they can get together to preſent the truth of God odious to all people, and likewiſe in their Pulpits doe the ſame, as it was in the time of Chriſt and his Apoſtles; but we have but one Ruler and Governour to Petition to, and to relye upon, from whom we have our Image, even God over all, who knoweth the hearts of all, who is our witneſſe, and our juſtification, then who art thou that condemneſt or layeth any thing to the charge of Gods Elect? but he hath promiſed *No weapon formed againſt him ſhall proſper*; for his work he will carry on by his owne unlimited power, in deſpite of the Beaſt and his Image.

2 Pet. 2. 14.

Mat. 16. 21. Chap. 29. Acts 4. Acts 5. Iſa. 32 22. Rom. 8. 31, 32, to 37. Iſa. 54. 18.

And ſo Reader I charge thee and all people in the preſence of the Lord, before whom you muſt come to judgement, to take heed of ſpeaking evill of that you know not, leſt you ſpeak evill of Gods Elect; for it is a fearfull thing to enter into the hands of the living God, for if thoſe be curſed that doe not receive the Meſſengers of Jeſus Chriſt, how much more them that reviles them, and perſecutes them? He that hath an eare to heare, let him heare; for in as much as thou doeſt it to one of his, thou doeſt to him.

Heb. 10. 31, 32. Mat. 25. 41, 42, 43.

J. P.

A SHIELD OF TRUTH,

OR,

The Truth of God cleared from Reports and false Accusations, &c.

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12. BISHOPSGATE WITHOUT E.C.

1 CONCERNING the Name *Quakers*, by which the world scornfully calls us.

As for the Quaking and Trembling caused by the unresistable power of the Lord, I owne, which the holy men of God witnessed before us in all Ages. *Isaac* the seed of the Promise trembled, *Moses* the Servant of God quaked, and trembled, *Jeremias* the Prophet of the Lord, his bones shook. *Habakkuk* his belly trembled, and lips quivered; when *Daniel* heard the voyce, he fell downe and trembled; and *David* the King were as if his bones were

Gen. 27. 33. Heb 12. 21. Jer. 23. 9. Hab. 3. 16. Dan. 10. 7.

out

Acts 9. 6. Psal. 22. 15. Job 4. 14. Ezek. 12. 18. Prov. 19. 29. Prov. 3. 33, 34

out of joynt; and the reſt of the holy men of God quaked and trembled, and ſo it was no new thing, but that which was from the beginning, which all the holy men of God witneſſed, though new to the world, who live in darkneſſe. And for this cauſe are we ſcornfully called *Quakers*, but the ſcorners God will judge, and the righteous God will bleſſe, who work out their ſalvation with feare and trembling.

Phil 2. 12.

2 We are accuſed, to be the falſe Prophets, and falſe Teachers, and deceivers that are foretold of in the Scriptures, to come in the laſt times; but ſaith Jeſus Chriſt, *You may know them by their fruits*, and ſo we deſire to be judged according to our fruits.

Math. 7. 15, 16, 17, 18.

Jeſus Chriſt ſaid, *Beware of falſe Prophets, that appear to you in ſheeps cloathing, but inwardly are ravening wolves*, you ſhall know them by their fruits, *Doe men gather grapes of thornes, and figgs of thiſtles?* A good Tree cannot bring forth evill fruit, nor a corrupt tree bring forth good fruit.

Pride is a fruit of the corrupt Tree, now ſee whether we or your Teachers be guilty of this? who goe in double Cuffs, and Boot-hoſe tops, with great ſtore of points and Ribands, which are of no uſe but for the ſatisfying of the proud minde, and alſo following the new faſhions and inventions of the world, they and their wives and children, decking and adorning themſelves according to their proud minds, to make the Creature ſeem ſomthing in its own eyes, and in the eyes of others, and thoſe are the outward ſignes of pride, which lodgeth in their hearts; And they are called of men Maſters, and have the chiefeſt places in the Aſſemblies, uppermoſt roomes at Feaſts, and love greetings in the markets, ſuch Chriſt declared againſt. See whether theſe be outward ſignes of pride, yea or nay. But you will ſay, that one may have as proud a heart in plaine Apparrell. I anſwer, but where pride is, it will vent forth its ſelfe, either leſſe or more, according to the outward ability of the Creature; but it ſhewes it ſelfe the moſt in Apparel; but the light

1 Pet. 3. 3.

Mat 23. 5, 6, 7

of

of God makes manifeſt the heart where lyes the root.

Covetouſneſſe is a fruit of the corrupt Tree, ſee whether your Teachers be covetous yea or nay, who have ſome fifty, ſome ſixty, ſome an hundred or two hundred pounds in the year, more or leſſe, as they can get it, and ſome have money for ſmoak paſſing up the Chimneyes, and for Piggs, Geeſe, Eggs and Chickens, and many other ſuch like things, which are too tedious to reckon, bnt your Hirelings will reckon them, when they come to take them, to ſeek for their gaine from their Quarter, and this gaine they make of the letter which was ſpoken forth freely by the true Prophets and Apoſtles of God; where there is the greateſt Benefices, there will they be, ſo are like the falſe Prophets which *Ezekiel* declared againſt, who ſeek for the fleece, and regard not the flock. Now ſee whether your Teachers be covetous or we, who have left our Countreys, our Lands and Livings, and poſſeſſions, and have forſaken all, and have not where to lay our heads, but as the Lord provides for us; neither covet any mans ſilver nor gold, gifts or rewards, for freely we have received, freely we give, for we come not to ſeek yours, but you, God is our witneſſe, and our juſtification, then who art thou that condemneſt?

Isa. 56. 11.

Acts 20. 33. 2 Cor. 12. 14.

Drunkenneſſe is a fruit of the corrupt Tree, now ſee whether we or your Teachers be guilty of this, he that hath an eye to ſee let him ſee.

Envy is a fruit of the corrupt Tree, now ſee whether your Teachers be guilty of this, who ſue men at the Law for their owne eſtates, and earthly things and trifles, though they be of their owne flock, or we who ſue no man at the Law, but are ſued by them, becauſe we cannot maintaine them, in their pride and idleneſſe, by the ſweat of our browes, contrary to the Scripture, which ſaith, *He that will not worke, let him not eat*, and if they did adminiſter to us ſpirituall things, they ſhould reap our carnall: Now ſee if theſe be not the ravening wolves in ſheeps cloathing, for ſo long as we put into their mouths

Mat. 5. 4.

2 Theſſ. 3. 10.

Mich. 3. 5. mouths they cryed peace, peace, and told us we were Christians, when we were Heathens, and knew not God, so sewed pillowes under our arme-holes; and appeared to us in sheeps cloathing: but now that we are redeemed into the flock of Christ, by Christ, our eyes are opened, and now we see that we profited nothing by them but were deceived by them, so we cannot put into their mouths, nor maintaine them any longer in their deceipts, but testifie against them, and so they sue us at the Law, and hale us before Magistrates, and takes treble damage, and appears ravening Wolves, and would destroy us and our families, and would live upon our estates by compulsion, and an outward Law, and some of us they cause to be put in prison, and call us hereticks, deluders, and deceivers, false Prophets, and yet could live on our estates, and covet our silver and gold, and estates, and by Law and Justice Warrants straines upon them, and so seeks ours, and would destroy us; like the false Prophets which *Hosea* declared against, who as a company of robbers wait for a man, so the company of Priests murders in the way by consent, and also the false Teachers which *Peter* foretold of, who through covetousnesse, with feigned words make merchandize of the people, or we who are made merchandize of, though we take none of their stolne wares, and make merchandize of none, God is our witnesse. And see if there be not the false Teachers which *Paul* foretold of to come in the last times, *Covetous, proud, boasters, blasphemers, disobedient, unthankfull, unholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traytors, heady, high-minded, lovers of pleasures more than lovers of God, having a forme of godlinesse, but denying the power thereof, from such turne away. For of this sort are they that creep into houses, who lead silly women captive, full of sin, and corruption, and divers lusts, ever learning, and never coming to the knowledge of the truth.* Now as *Jannes* and *Jambres* withstood *Moses*, so doe they withstand the truth:

Ez. k. 13. 18, 19.

Hos. 6. 9.

2 Pet. 2, 3.

Men

Men of corrupt mindes, reprobate concerning the faith, 2 *Tim.* 1. 2, 3, 4, 5, 6, 7, 8, 9.

Now ſee if your Teachers be not lovers of their owne ſelves, who ſeek for the fleece, and regard not the flock, but feed with the fat, and cloath with the wool, and live by the ſweat of others browes, living at eaſe, devouring the Creation, and ſpending it upon their luſts, they and their wives and children, nouriſhing their hearts as in a day of ſlaughter, and of changeable minds, according to the Government of man, that they may ſave and ſhelter themſelves under the power and will of man, as the falſe Prophets did, by which they ſtood and were upheld; and the ſame that prayed for the King and Realm, and the ſame prayes now for the Lord Protector and the State of *England*. Now ſee whether theſe be falſe Prophets, or we, who have forſaken our outward livings, and eſtates, and countries, and acquaintance, and comes into ſtrange Countries, and light among Doggs, and Wolves, and Heathens, as Chriſt ſaith, he ſends us forth as ſheep amomg Wolves, which are of the Prieſts flock, and ſuffers our bodies to be ſtock'd and ſton'd, reproached, reviled, impriſoned, and ſhamefully intreated, and loves not our lives unto death for Chriſts ſake, he is our witneſſe, and onely Protector, in whoſe power we ſtand and are upheld, contrary to the will of man, and ſee whether we or your Teachers be coveteous, as it is before proved, and proud as it is before proved, and ſee if they be not boaſters, who boaſt that they are the Miniſters of Chriſt, and ſent of God, when as they are come but from *Oxford*, and *Cambridge*, approved by the will of man, and boaſts of gifts, and ſells them for money, when the Scripture ſaith, *The gift of God is not to be bought with mony.* And they boaſt they are the mediate meanes ordained by God, when as they are ordained by their Parents, or ſome other, and their means are mediate, and the Apoſtles imediate, and the way is but one, ſaith Chriſt; *He that hath an eare to heare, let him heare,* and ſee if they be not

Ezek. 34.

James 5. 5.

Mat. 10. 16, 17.

Acts 8. 20.

Gal. 1. 16.

John 14. 6.

not blaſphemers, who ſay they are the Miniſters of Chriſt, and ſome of them drunkards, ſome proud, ſome coveteous, and are evill examples to all that followes them, contrary to Chriſt, or his Apoſtles, who ſaid, *Walke as you have us for examples.* And here they abide not in the doctrine of Chriſt and ſo hath not God, as in 2 *John* 9. And this is blaſphemy, to ſay they are the mouth of the Lord, and are the mouth of the Devill, teaching lyes and blaſphemies, telling the people that are of their flock, they are Chriſtians, and of the flock of Chriſt, when as they are all manner of unrighteous perſons, who live without God in the world; and tells them their children are the flock of Chriſt, when they are ſprinkled on the face with a little water, when as they grow up in all manner of ungodlineſſe, without the feare of God, or the knowledge of God; and they are heathen that know not God; and this is blaſphemy to ſay Chriſt is the head of heathens, for he is the head of his flock: And they tell people that a Houſe of lime and ſtone is the Church, when as the Church is the body of Chriſt, and this is blaſphemy. Now ſee whether we or your Teachers be more like deceivers, lyars, and blaſphemers, and let every ones life preach him forth, and judge him, and ſee if they be not lovers of pleaſures, more than lovers of God, who delight in Muſick, in bowling, in carding, and diceing, and hawking, and hunting, and all manner of pleaſures and delights. Now ſee whether they or we be like the Apoſtles, who never uſed any ſuch thing, but all their delight was in the work of Chriſt, but *They that are of the fleſh minde the things of the fleſh, and they that are of the Spirit the things of the Spirit.* Now ſee if they have not a forme of godlineſſe, but deny the power and life which the Apoſtles lived in, therefore *from ſuch turne away.* And if you finde that our lives be contrary to what we profeſſe, from us turne away alſo; *But of this ſort are they who creep into houſes, and leads ſilly people captive*; now ſee if they doe not creep into Steeple-houſes, and ſay

Phil. 3. 17
1 Tim. 2. 2.

Jer. 10. 15.
Col. 1 11.
Verſ. 24.

Phil. 1. 18.
Rom. 8. 5.

that's

that's the place and no where elſe, and leads ſilly people captive, *laden with ſins and divers luſts, ever learning and never coming to the knowledge of the truth :* Some learne thirty, ſome fifty, ſome ſixty yeares, and above, and ſtill full of ſin, and as dark and blinde and ignorant of the things of God as ever. And they will teach, you ſhall never be made free from ſin, ſo long as you are upon the earth; and hereby they ſet up their reſt in the Devils Kingdome.

And if you doe alledge we creep into houſes. I anſwer, The Apoſtle witneſſed the ſame where he ſaid, *I have taught you publikely from houſe to houſe*, and our meetings are publike to any who will come amongſt us, ſometimes in no houſe but in the fields or commons, as the Apoſtles witneſſed, and we finde the Lord amongſt us being gathered in his Name according to his promiſe, now ſee by their fruits if your teachers be not the deceivers which are foretold of in the Scriptures, who as *Jannes* and *Jambres* withſtood *Moſes*, ſo doe they withſtand the truth by all the wayes they can, as it is before proved; for *Jannes* and *Jambres* were the Magitians of *Ægypt*, that imitated *Moſes*, ſo thoſe Univerſity men by their Magick Arts, inventions and imaginations, and ſtudying old Authors hath gotten the forme of the Prophets, Chriſt, and his Apoſtles words to trade with, but denies the life and power, and ſo are Traytors to Chriſt who are men of corrupt mindes & reprobates concerning the faith, but they ſhall proceed no further, for their folly ſhall be made manifeſt to all men, now he that deſires to ſee may ſee, and let all who are wiſe hearted judge.

Acts 20. 20.

Acts 16. 13. Act. 18. 20.

Ex. 7. 11, 12.

But if you doe alledge they have been long, and have reigned long, and we are new come up, and it is a new way and we come to breed diviſions and diſcention.

I anſwer, The more is their ſhame, and by that the more they are ſeen to be thoſe that run, and the Lord never ſent them, therefore they profit not the people at all, who have reigned ſo long, and wrought no better

Jer. 23. 32

reformation in the land, but it flowes as much in iniquity and all manner of ungodlineſſe as ever, and the people that are taught by them as ignorant and as dark to the things of God as ever, and here they would keep them by an outward power but the day hath made
1 Cor. 3. 12. them manifeſt, and the Scripture fulfilled, which the
1 John 2. 20. Apoſtle ſpoke of, who ſaid it was the laſt times then, and ſince they have continued, you may know them by their fruits, they profeſſe Chriſt in words, but in life deny him and the myſtery of iniquity hath reigned a long time,
Tit. 1. 16. and there hath been a time of cruell darkneſſe, and all
Rev. 13, 3, 4. the world hath wondred after, and worſhipped the Beaſt
Verſ. 12. and his Image and he hath reigned, and by him the falſe Prophet hath reigned, which hath deceived the Nations, but now Light is riſen out of darkneſſe and ſhines forth
Rev. 16. 20. now in theſe latter days in the ſons and daughters of men,
Joel 2 28, 29 according to the promiſe of God, whereby the wiles of Satan are made manifeſt to the glory of God.

And now is the ſeperation, the ſheep from the goats, the wheat from the tares, and Chriſt is come to ſet at varience father againſt ſon, and ſon againſt father, and wife
Mat. 10. 35. againſt the man, and the man againſt the wife, and to turn the world upſide downe; and this is the cauſe why
Acts 17. 6. the world rages, and this is the condemnation of the world, light is come into the world and they love dark-
John 3. 19. neſſe rather then Light, becauſe their deeds are evill, and ſo to thoſe who are in darkdeſſe it is new, but we witneſſe it is no new way, but the ſame which was, is, and is to be for ever, and the ſame ſignes follow, but the adulterous generation cannot ſee it, but they that believe ſhall ſee and be healed, and though the Beaſt and falſe Propher, and thoſe that bear the mark of the Beaſt, doth now make war with the Lamb and the Saints for to uphold their Kingdome; yet the Lamb the King of the Saints
Phil. 2. 10. ſhall overcome, and to him the Nations ſhall bow, and
Rev. 19. 20. the Beaſt and falſe Prophet, and all that bear the mark
Iſa. 30. 33. of the Beaſt into the lake for them prepared of old ſhall goe; and for this end we are come out of our

Coun-

Countries, and outward habitations and poſſeſſions to preach to every conſcience the eternall truth as it is in Jeſus the everlaſting Goſpell, as we have received it freely, freely we give, and as we preach the Goſpell we live of the Goſpell, and this is our end and no other end, God is our witneſſe.

We are accuſed to deny the Scripture, which is falſe; for we witneſſe the life thereof and by the ſame doe we witneſſe the Scriptures to be truth and ſerviceable in its place, and was written for our admonition upon whom the ends of the world is come, and to us it is given to know, but to the world in Parables; and he that would goe about to unfold the Parables to the dark mindes, by the ſerpentine wit and imagination, he muſt be kept out of the Scripture, and he who takes the Scriptures and makes a trade of them, profeſſing to interpret them, and ſo gets a living by them which was ſpoken forth freely he is a deceiver and muſt be ſhut out of the Scripture; and who reads or takes the Scripture to talk or diſcourſe of and is ignorant of the life, muſt be kept out of the Scripture; for all thoſe runs in with their ſerpentine wit and imaginations, wreſting them for their own ends, adding and diminiſhing to their own deſtruction, and ſo he muſt be ſhut out of the Scripture; for hence ariſes all theſe ſects and opinions in the world, running into the Scripture, with their wit, imaginations, and dark mindes, one imagining one way and another another way, and one of this opinion, and another of that opinion; but opinions is no aſſurance, but are fallible, and every one out of the way becauſe they want the life which is the myſtery; and this is the difference between all ſects and opinions, and the infallible truth; and ſo they come not in by the door, but are climbing up another way, and ſo are ſhut out of the Kingdome, but the ſame which gave them forth, the ſame can open them, and to it they are no myſtery nor Parable; nor needs any meaning; for they are of no private interpretation, nor came not in the old time by the will of man but holy men of God ſpake as they were

1 Cor. 13 11
Luke 8. 10.

John 10. 1.

were moved by the Holy Ghoſt, neither can the will of men open them, but the ſame which ſpake them forth,
2 Peter 1. 20, 21. the ſame can open them, and ſpake them forth freely, ſo let him that hath a dream tell a dream, and he that hath my word let him ſpeak my word faithfully.

What is the chaffe to the wheat, ſaith the Lord? So he that hath the letter, let him ſpeak the letter, and he
Jer. 23. 28. John 1. 1. that hath the life, let him ſpeak the life: What is the husk to the kernel? And what ſhould Swine doe with Pearls? whoſe life is in husks and there they feed? he that can receive, let him; the ſame which gave it forth, the ſame can open it: And he who ſaith the letter is the word, is a deceiver, and erres not knowing the Scripture; for the Scripture ſaith, that *In the beginning was the word, and the word was God*, and the word of the Lord came to the
1 Pet. 1. 1. Prophets, and they ſpake from the word of the Lord, and
Jer. 2. 1. the word became fleſh, and dwelt among the Apoſtles, and they ſaw the glory thereof as the glory of the onely begotten Son of the Father, full of grace and truth; and
Jer. 1. 4, 8. Ezek. 1. 3. John 1. 14. Rev. 19. 13. Heb. 4. 12, 13 the word is quick and powerfull, ſharper then a two edged ſword; and the word is immortall, and this the Apoſtles in whom the word dwelt bare witneſſe of, and hath left it upon record, and we witneſſe the ſame; the word is the ſame which was, is, and is to be for ever, and who putteth the letter for the word is blinde, and putteth the ſhaddow for the ſubſtance, and muſt be ſhut out of the Scripture; and he who ſaith the letter is the light, is in darkneſſe and erres not knowing the Scripture, which declareth of the light which *John* came to beare witneſſe of, who was not the light, but teſtified of the
John 1. 6, 7, 8, 9, 10, 11, 12. light, which was the true Light which enlightneth every one that cometh into the world; he was in the world, and the world was made by him, and the world knew him not, nor knowes him not. and he came unto his own, and his own received him not, but as many as received him, to them he gives power to become the Sons of God, and this we witneſſe and by the ſame light doe we diſcerne and teſtifie againſt him to be in darkneſſe and blindneſſe,

and

and is a deceiver, who putteth the letter for the light, and ſo drawes peoples mindes off from the light within them, to the letter without them, ſeeking the living among the dead, thinking to finde life in the letter without them, as the Phariſees did, and will not come unto Chriſt, that they might have life; and alſo they muſt be ſhut out of the Scripture, as the Phariſees were; And he alſo that ſaith the letter is the rule and guide of the people of God, is without, feeding upon the husk, and is ignorant of the true light, which was before the letter was, which all the Children of God were and are guided by, and ſpoke and ſpeaks the letter from which was before the letter was, and with this the letter witneſſeth, and who is guided by this cannot walk contrary to the letter, nor deny it, but they know how to uſe it in its place, and ſee in what condition it was ſpoken, and it witneſſeth with them both in words and actions, and they that have this, have and need the myſtery within, though they cannot read the letter without, nor ever learned, as it was with Chriſt, which confounded the Scribes and Phariſees, and they who are never ſo learned without, and can read and underſtand all Tongues and Languages without, and doth not read the Scripture within, onely feed upon the husk, and are ignorant of the life which is the myſtery which is hid from the wiſe and prudent, and revealed unto the ignorant, as it was from the Scribes and Phariſees, and high Prieſts, and was revealed to thoſe whom they counted ignorant, and curſed, and knew not the Law.

Joh. 5. 39, 40. Luke 1. 73. 19. 15. John 16. 13. Rom. 8. 14. John 7. 15. Mat. 11. 25. Mat. 13. 11. John 7. 48. 49

And they who take the letter to be their rule, cannot walk according to it, becauſe they are ignorant of the light, which opens and leads into the life which they who ſpake them forth lived in, but drunkards, and ſwearers, and proud, and wantonneſſe, and covetous luſtfull envious ones, and all manner of unrighteous perſons will take the letter to talk of, and ſay it is their rule and guide, but are out of the life thereof, and ſo by it are condemned; and thoſe are the Swine that are feeding upon the husk without, and have gotten the forme, but are out of the

Luke 15. 15, 16.

the life and power, and put the ſhadow for the ſubſtance, and ſo lives in darkneſſe, and knowes not whether he goeth; but they that read with the ſingle eye may underſtand, for the Scripture is within, and was read within before it was read without. Now ſilence all the ſtudy and wiſdome of man.

We are accuſed to deny the Baptiſm.

The Baptiſm we own, which is the Baptiſm of Chriſt, with the Holy Ghoſt and with fire, but we deny all other, for there is but one Lord, one Faith, one Baptiſm, one God and Father of all, and they who would have one Baptiſm outward, and another inward, would have two Baptiſms, when the Scripture ſaith the Baptiſm is but one, and whoſoever hath the Baptiſm outward, are the ſame they were before, but the Baptiſm of Chriſt makes a new creature, and this I witneſſe, for I received water upon my face, as my Parents told me, which they called Baptiſm, but I grew up an Heathen, as all other children doe, and no new creature, though my Parents were counted believers among the world and their Prieſts; but now I witneſſe the Baptiſm of Chriſt by one ſpirit into one body; and now I witneſſe a new creature, old things are paſt away and all things become new. And now I ſee the other to be formall imitation, and the invention of man, and ſo a meer deluſion, and all are Heathens and no Chriſtians who cannot witneſſe this Baptiſm, who can witneſſe this denies all other; for the Scripture ſaith, the Baptiſm is but one, and who can witneſſe this are believers, but who cannot witneſſe this are no believers; and ſo it is that water or no water availeth nothing but a new creature; for all by nature are the children of wrath, and except they be borne againe they cannot enter; and as for the Baptiſm of water which the Apoſtles uſed it being a figure for its time, the power went along with it, and the Diſciples received the Holy Ghoſt when they were Baptized, but none can witneſſe this, who ſets themſelves of acting or imitating the Apoſtles, and ſo takes it up by imitation, and their ground is the letter, and are not guided to it by the ſame

Mat. 3. 11.
Eph. 4. 5, 6.
Rom. 6. 3.
1 Cor. 12. 13.
2 Cor. 5. 17.
Mat. 15. 4.

ſame ſpirit which guided the Apoſtles, and ſo they are the ſame after water as before, and ſo now water or no water availeth any thing, but a new creature; for water was but for its time, though many in darkneſſe have now got the forme, and are groping in it for life, but wants the life and power, and ſo *from ſuch turne away.*

We are accuſed to deny the Supper of the Lord. John 6. 54, 55. 56. 57. Acts 4. 32. 1 Cor. 10. 16.

The Supper of the Lord we owne, which is the body and blood of Chriſt, which the Saints feed upon, and this is eternall food and life, and here they all feed upon one, and are of one heart and minde; and here is pure and eternall union and communion, and this is not carnall but ſpirituall; for Saints are ſpirituall, and their communion is ſpirituall and eternall; and this we witneſſe, who are of one heart and one minde, who are in the new Covenant, and herein we diſcerne the Lords body, and here all drunkards are ſhut out, and all lyars, adulterers, proud, covetous, luſtfull, and envious ones, and all back-biters, revilers, extortioners, and all deceitfull and unrighteous perſons are ſhut out of the new Covenant, and are without, feeding upon the husk and ſhadow, which is carnall, for the bread which the world breaks is carnall and naturall, and only feeds the outward carnall body, and goeth into the belly, and ſo paſſeth out into the dunghill; and ſo likewiſe the cup which they drink, and ſo the communion and fellowſhip of the world paſſeth away; but this is no nouriſhment to the ſoule, but ſtill the ſoule lyes in death, and here is no communion, but naturall, outward and carnall, of ſeverall minds and hearts, full of filthineſſe and uncleanneſſe, which is the Table of Devills, eating and drinking their owne damnation, not diſcerning the Lords body, which is ſpirituall, which the naturall man diſcernes not: And here ſtands the worlds communion and fellowſhip which is carnall; and croſſe but their carnall wills, and it is turned into envy, and for earthly trifles they will goe to Law, and cozen and cheat, and defraud one another for earthly trifles, and like people like Prieſt; but if they lye in waite for revenge of one

1 Cor. 6. 9, 10.

1 Cor. 10. 21. 1 Cor. 11. 29. 1 Cor. 2. 14.

1 John 3 17. another, then they will not take their Sacrament, as they call it: And here the Devil hath as great hold, for he that envies is a murderer; and here is the difference betwixt the worlds communion, and the Saints communion, life and death; *For to be carnally minded is death, but to be spiritually minded is life:* And here they are without feeding upon the husk and ſhadow without, and would deſtroy the life and ſubſtance, where it appears, both Prieſt, people and Rulers, and ſo have a forme of godlineſſe, and denyes the life and power, *from ſuch turn away*; for it is a meer deluſion to take the ſhadow for the ſubſtance.

Rom. 8. 6.

2 Tim. 3. 5.

We are accuſed to deny all Prayer.

Prov. 15. 8. Gen. 4. 3,4,5. 1 Pet 3. 12. Jam. 5. 5. 16. Pro. 15. 8. 29. Ex. 40. 12,13. Luke 1. 3. Habak 1. 13. Mat. 12. 34. Job 14. 4. Gen. 3. 15. 2 Sam. 2. 22.

The Prayers of the wicked we deny, and God denies, for it is abominable; for *Cain* the wicked one, vvho was out of the Commands of God, vvho was the firſt birth, he offered up a Sacrifice of the earth, but God had no reſpect to it, but *Abel* the ſecond birth, vvho was the righteous, his ſacrifice God had reſpect to; ſo the prayers of the faithfull and righteous, God doth accept, and they availe, and what comes from his owne, which is the ſecond birth, his owne is pure, and what comes from it is pure, and God who is pure, doth receive that which is pure, but he receives nothing which is polluted or unclean, for *he is of purer eyes than to behold iniquity*; for his Sacrifice muſt be without ſpot or blemiſh, and that which comes from an unclean heart is ſpotted and defiled, and unclean, for nothing that is pure can come forth of an unclean veſſel; but who can witneſſe the ſecond birth, and that the ſeed of the woman hath bruiſed the Serpents head, vvhich is the firſt Promiſe, and faith which purifieth the heart, then that which comes out is pure, proceeding from a pure ſingle heart, and this prayer God receives, and he hath reſpect to it, and this we owne and witneſſe, and this comes from the ſecond birth, which is pure, for the firſt birth is unclean, and out of the Comman of God in the fall, in the wrath, in the peeviſhneſſe, and perverſeneſſe, and frowardneſſe, *Cain*-like, and

the

the ſeed of the Serpent is firſt in every one, and rules the head, but the Promiſe is, *The ſeed of the woman ſhall bruiſe the Serpents head*, ſo you who are not come to this are ſtill in the fall, and are not come to the firſt Promiſe; ſo all your ſelf-acting and imitating, thinking to merit with your prayers and praiſes, ſingings, and duties, and worſhips, and traditions, which are all in vaine, and you are ſacrificing to an unknowne God, a Sacrifice of the earth from the firſt nature, which God hath no reſpect to, and the flaming ſword is ſet againſt that, to keep from the Tree of life, for both drunkards, and ſwearers, lyars, proud, covetous, and all manner of unrighteous perſons are offering up ſacrifices, and are in their formall worſhips and duties, thinking that is ſufficient to pacifie for their ſinnes, and yet doth not repent, but ſaith the Lord, *Bring no more vaine oblations, away with your new Moons and Sabbaths, they are abomination, and my ſoule loaths them. When you ſpread forth your hands I will hide mine eyes from you, yea when you make many prayers I will not hearken; your hands are full of blood, waſh you, make you clean, put away the evill of your doings from before mine eyes, ceaſe to doe evill, learne to doe well.* So it is the heart that the Lord requireth, and where your treaſure is, there will your heart be alſo: And ſaith the Apoſtle, *We know not how to pray as we ought, but as the Spirit maketh interceſſion with ſighes and groanes*; and this is more acceptable to God from an honeſt ſingle heart, than the long prayer of the Phariſees.

John 4. 22.

1 Sam. 3 [illegible]. Iſa. 1. 13, 14, 15, 16, 17.

Prov. 28. 16. Jer. 29. 12, 13. Mat. 6. 21. Rom. 8 26.

We are accuſed to be deſtructive to the Miniſtry.

The true Miniſtry of Chriſt we owne and witneſſe, and the Miniſters and Meſſengers of Chriſt we own and witneſſe, but thoſe who have gotten the letter and forme to trade with, which was ſpoken forth freely, and denyes the life and power, thoſe we deny, their Miniſtry, and all thoſe who goe to get humane learning, and are certain years as it were ſerving a prentiſhip, pretending to ſtudy Divinity, and when their time is expired, they go amongſt ignorant blind people, and gets a certain place, and a

certain wage, and so sells that which they studyed and gotten into the brain, and those which receives it, gets it into the brain, and so they live upon dust, which is the Serpents meat, feeding upon the Tree of knowledge both Prieſt and People, death feeding death, and with the notion begets into the notion, and feeding the carnall minde with the carnall letter, and this is the cause why drunkards, swearers, lyars, proud, covetous, envious, wrathfull and contentious ones and all unrighteous persons hath gotten the letter to talke of, or discourse of, though in the Ale-house or tipling-house; but this Ministry works no reformation, onely hath the forme, and leads into the forme, and denyes the life and power which is nëither to be bought nor sould for money, so from such we turne away who come by the will of man, and approved by the will of man, and are upheld by the will of man, and not by the will of God; and their Call and Ministry we deny, which is mediate, and formall imitation and the invention of man, and so a meer deluſion, and this is the cause why the Land so overflowes with iniquity, and all manner of ungodlineſſe, and no better reformation wrought amongst them, their Ministry is so dark and dead and cold, and yet the Land full of Teachers, and yet the people lost for want of Teaching, and so they spend their moneys for that which is not bread, and their labour for that which profiteth not.

Mich 3. 10.

Jer. 23. 29, 30, 31, 32.

Isa. 55. 2.

But who can witneſſe an immediate call by God, from their outward Callings and Countries, lands, livings and possessions, into severall Countreys, to Preach the free Gospel as they have received it, by the immediate inspiration of the Spirit, and speaks it, and speaks it forth as they are moved by the holy Ghost, and as the Spirit gives them utterance, freely as they have received it freely, by which Ministry many are convinced, and as they abide in it are converted, as many in the Nation can witneſſe to the honour and glory of God, who are now new creatures; and this Call we owne and witneſſe, and this Ministry we owne and witneſſe, which is immediate, and

Mark 16. 25. Amos 3. 7, 8. Am. 7. 14, 15. Gal 1. 11, 12. 1 Cor. 1. 17, 18, 19, &c. Chap. 2. 2 Pet. 1. 21. Acts 2. 4, &c.

stands

ſtands in the will of God, and ſuch covets no mans ſilver nor gold, neither could be hired to a certain place, but travells from place to place, and hath no certain dwelling place, and ſuch are the true Miniſters of Jeſus Chriſt, who make the Goſpel free and without charge, and this we owne and witneſſe, and for the teſtimony of this true Miniſtry ſome of us are impriſoned, ſome ſtoned, ſome ſtocked, whipped and ſhamefully entreated, as vagabonds and deluders, and wanderers, and raiſers of ſedition, and peſtilent fellowes, and eſteemed not worthy to live in the Nation, both by Prieſt and people, and Rulers, who are out of the commands of God, and are vagabonds & fugitives from God, who goe in the way of *Cain* to envy and murder the innocent; and becauſe we declare againſt all who comes not in by the door, but ſeeks to climb up another way, by their ſtudy, inventions, and Serpentine wiſdome, and knowledge, and ſo are thieves and robbers, and thoſe are they which are now ſo ſet up and extoll'd in *England*, with great augmentations, and benefices, by the arme and will of fleſh, now heads of *England*, and ſuch Miniſters and their Miniſtry we deny, for the hand of the Lord is againſt them; but this which we own is no new Call, nor no new Miniſtry, but the ſame which was with the Prophets and Apoſtles, and all who God ſent witneſſed, and here is the difference of the Miniſters of the world, and the Miniſters of Chriſt, the one comes by the will of man, the other by the will of God; and the one is upheld by the will of man, the other by the will of God, contrary to the will of man; and the one of the letter, the other of the ſpirit; and the one hath the forme and ſhadow, and the other the life and ſubſtance; and the effects and fruits of their Miniſtry makes them manifeſt; but *from ſuch turn away*, who have the forme, but not the life and power, for they are meer deceivers, and witches, bewitch people from the truth, holding forth the ſhadow inſtead of the ſubſtance; and what is the ſhadow to the ſubſtance? or what is the chaffe to the wheat? *He that hath an eare to hear, let him hear and underſtand.*

Acts 20. 33. 1 Theſ. 2. 6. as in Act.

Acts 24. 5. 6. Acts 21. 22. Witneſſe the Town of *Cambridge* the Well head.

John 10. 1.

2 Tim. 3. 5.

We

We are accuſed to deny all Magiſtracy and Government. I anſwer, this is falſe, for we owne it in the place for whilſt there is tranſgreſſion, there muſt be a law, and while the Devil hath power over man, there will be tranſgreſſion, ſo the Law was added, becauſe of tranſgreſſion, and the Devil was the cauſe of it; ſo there muſt be a Law without to keep thoſe who are without the feare of God in ſubjection, elſe they would deſtroy one another, and *Cain* would deſtroy *Abel*, for this is the Devils work; and ſo for this end was the Law given forth to curb evill doers, and to preſerve and encourage them that do well: And it was according to that in the conſcience, juſt, holy, and good, according to the will of God, and ſerviceable in its place. And true Government, according to the Law of God, is ſerviceable in its place: And all Magiſtrates who feare God, and hate covetouſneſſe, and are guided by the light of God in the conſcience, and executes the Law in its place, without partiality and reſpect of perſons, and ſuch are ſerviceable in their place, and this we owne, and honour, and are ſubject to for conſcience ſake, but the righteous are from under the outward Law, for they are a Law unto themſelves, neither is there need of any Law amongſt them *who walk not after the fleſh, but after the Spirit*; *for againſt ſuch there is no Law: but he that walks after the fleſh cannot pleaſe God*, neither know how to rule, nor governe, who cannot witneſſe his owne will, ſubjected by the Law of God in the heart, but is guided by his owne will, and ſtands in their owne will, and ſuch winks at deceit, and rules with partiality and reſpect of perſons, and ſo tranſgreſſeth the Law of God, which reſpect no mans perſon, and alſo gives forth Lawes in his owne wills, which takes hold of the righteous, perſecutes the righteous, and countenances and encourages the Heathen, who know not God, ſo *Cain* ſlayes *Abel* within them, and they ſuffer *Cain* to ſlay *Abel* without them; and the wicked and ungodly hath more liberty in the Nation then the righteous, and ſo the Lands abounds with iniquity oppreſſion and treachery,

1 John 3. 4.
Gal. 3. 29.
1 Pet. 2. 14.
Rom. 7. 12.
Rom. 4. 15
Rom. 3. 1.
Gal. 5. 23.
Rom. 8. 8.
2 Sam 23. 3.
Pro 28. 15, 16
Pro. 25. 28.
Pro. 29. 10.
Iſa. 14. 15.
James 2. 9.
Hoſ. 4. 18.

becauſe

becauſe ſuch corrupt Magiſtrates vvink at deceipts for carnall ends, and upholds iniquity, and oppreſſion, and treads truth underfoot; and this is the cauſe why the Land ſo abounds with all manner of ungodlineſſe, and deceit, falſhood, tyranny, oppreſſion, and perſecution, and yet full of Magiſtrates, and Officers; and corrupt Magiſtrates put corrupt Magiſtrates in Office, and ſo they bear vvith, and vvink at one another and feeds and nouriſhes up deceit amongſt them, unleſſe they croſſe one anothers vvill, and then they are as much in deceit on the other ſide, ſeeking and perverting the Law for revenge, and ſuch as theſe upholds theſe corrupt Miniſters, and falſe Prophets vvhich the Nation ſwarmes of; and they can have a Law to maintaine their deceipt, and upho'd them in oppreſſion, and ſo the Beaſt upholds the falſe Prophet, and they combine together againſt the ſimple; and ſo the Law is made a ſtalking-horſe to deceive the ſimple, and they will pervert and vvreſt the Lavv out of its place, and act contrary to their owne Lavv againſt the righteous; and ſuch Magiſtrates, and ſuch Government, vve honour not, but denyes, and teſtifies againſt it, as the Prophets of God alvvayes did, for by ſuch Magiſtrates and Government did the righteous ever ſuffer, and for the ſame teſtimony of a pure conſcience, I have and doe ſuffer by ſuch corrupt Magiſtrates, and hundreds more in the Nation, who are redeemed out of tranſgreſſion, *who walke not after the fleſh, but after the Spirit:* And *Haman* who ſtood in the corrupt vvill, vvould have deſtroyed *Mordecai* becauſe he croſſed his vvill, and could not bow to him; and alſo *Pharoah* and *Nebuchadonozer*, and *Herod* who headed *John* vvho ſtood in their owne vvills, but the hands of the Lord they did not eſcape. And ſo corrupt Magiſtrates ſay vve deny all Magiſtracy and Government, as *Haman* did, but Chriſt comes to fullfill and end all outward Lavves and Government of man, and he himſelfe vvill reigne; for as truth and righteouſneſſe grovves, the Lavv is fullfilled and paſſeth away, and the Lyon and the Lamb lye down together,

Heſt. 3.
Dan. 1. 3.
Iſa. 23.
Iſa. 5. 27. 20.
Pſal. 82. 1. 3.
Zeph. 3. 3.
Hoſ. 4. 18.
Mat. 6. 17 &c.
Heſt. 3. 8.

together, and this is the cauſe why corrupt Magiſtrates beat downe the truth as much as they can and ſo to uphold themſelves; but God will deliver his owne, and *Pharoah* will he plague and confound; but ſuch Magiſtrates as are guided by the light of God in the conſcience, and rules and governes by it without partiality or reſpect of perſons, in ſingleneſſe of heart, diſcharging their conſciences before the Lord, and executing the Law
Rom. 13. 3, 4. in its place; and ſuch Magiſtrates, and ſuch Government we owne and honour in our hearts, for ſuch are a terror to evill doers, and for the praiſe and encouragement of thoſe that doe well; and ſuch bears not the ſword in vaine, but ſtands in the will of God, which is a croſſe to their own wills and rules for God and not for themſelves; and this Government is of God, and not of man, nor after the will of man, neither takes hold of any tender conſcience, nor oppreſſes it, but ſtands in the place where it is ſet; and ſome ſuch Magiſtrates there hath been in the Northern parts of this Nation, who witneſſe the Law of God ſet up in their hearts, and feared God and hated covetouſneſſe, and teſtified againſt thoſe who did not; and ſo corrupt Magiſtrates ſought to put them out, ſo let all who are ſingle-hearted judge who are deſtructive to true Magiſtracy and Government.

We are accuſed to be deſtructive to all Superiority and Honour, Breeding and Manners, becauſe wee cannot put off our hats, nor follow the faſhions of the world, nor reſpect any perſons, but ſpeaks the plaine word *Thou* to any one, Rich or Poor.

Gen. 1. 26, 27, 28. In the beginning when God made Man, he made him to be Lord over all creatures, but not Man to be Lord over Man: Yet he was to be ſervant of God, and when he had diſobeyed the command of God, God ſpoke to *Adam*, and *Adam* ſpoke to him, and God thoued *Adam*, and *Adam* thoued him, and here was the plain language betwixt God and *Adam*. And when God appeared to *Moſes* in the Buſh, God thoued *Moſes*, and *Moſes* thoued him; and this was the plaine language which ever paſſed betwixt God

God and his people in all Ages : and thou that disdains to be thoued, would exalt thy selfe above God, who thou's God in thy formall prayers, and scornes to take it thy selfe ; therefore thou must come down as *Lucifer* did: but it is *Lucifer* in thee that is exalted, who must not be honoured, but must be cast down into the pit, and it is he who is head in man, who would be honoured, and would be superior, and would be above God, and calls this Manners and Breeding to bow to him and honour him, and he hath vented wayes whereby he is honoured and exalted and worshipped, and he calls this Manners and Breeding, and who can honour him the most, and exalt him the highest, those he saith is the best bred, and of the best breeding, and those he calls Noblemen and Gentilmen, and the other he calls Yeomen and common People, and inferiours, though they all honour him, bnt they observe it not so much as the other ; but their mindes is more set upon the Earth and Earthly things, to get wealth and riches, and those he calls provident carefull people ; but he that seeks preferment in the world, and would be exalted and set up, seeks to get his breeding in as excellent manner as he can, that so he may get in favour with *Lucifer* that sits in the Courts and high Palaces ; and so long as he pleases *Lucifer* he will set him up, but both he and *Lucifer* must be cast down into the pit together : and here is the gronud of the worlds Superiority, Nobility, Gentility, Honour, Breeding and Manners ; and here they Lord over one another by their corrupt wills ; and here is the ground of all Tyranny and Oppression, Rackings and Taxings, and Wars and Imprisonments, and Envy and Murder, and the Persecutions of the righteous ; all arises from proud *Lucifer*, the Lust in man, who would be honoured ; and all this is in the Fall and under the Curse ; but *Mordecai* could not bow to him in *Haman*, and therefore he sought to destroy him, and informed the King against him, and all the Jewes in the Nation, and said they were a scattered people, and their Lawes were diverse from all people, neither did they observe the Law of the King ; then

Ex 4.10,11, 12, 13.
Act. 9. 5, 6.
2 Thes. 2. 4.
Obad. 3, 4.
Jam. 4. 1, 2, 3.

Esth. 6. 1, 2. he set up a paire of Gallows for *Mordechai*, but *Haman* was hanged on his own Gallows, and is cast down to nothing, and *Mordechai* is exalted in his stead: so there is a time that *Mordechai* is despised and *Haman* exalted; and there is a time that *Haman* is cast down and *Mordechai* exalted: and there is a time that *Esau* reigns over
Gen. 25. 3. *Jacob*; and there is a time that the Elder serves the Young-
Exod. 11. 9. ger: and there is a time that *Pharoah* rules and oppresses the *Israelites*; but there is a time of *Israels* deliverance, and *Pharoah* drowned in the Sea: So there is a time that
2 Thes. 2. 4. Antichrist sits in the Temple of God as God, and saith he
Rev. 19. is God, and Christ lyeth low in the manger; but there is a time that he must be cast into the Pit, and Christ alone
Dan. 16. exalted. He that can receive it let him. But in all Ages the children of God could not bow to *Lucifer* nor his Image; and this was the cause why *Shadrach*, *Mesech*, and *Abednego* was cast into the fiery Furnace; and this was the cause why *Daniel* was cast into the Lyons den, but by the hand of his God, whom he alone worshipped and honoured, he was delivered and exalted, and his Adversaries cast down in his place: and this was the cause why
Acts 7. 6. the Prophets were always persecuted and imprisoned, and the Apostles, who came to turne the world upside down; and this is the cause now why the Ministers and Messengers of Jesus Christ are imprisoned, stoned, stocked, whip-
2 Cor. 5. 16 17. ped, and shamefully intreated; whom the Lord is pleased immediately to call from their outward callings, and Countries, and sends them abroad into severall Countries to preach his name, no more after the flesh but after the Spirit; and who knows him, must know him no more after the flesh, but after the Spirit; and those come to turn
Gal. 6. 14. the world upside down, being crucified to the world, and the world to them; and these cannot honour *Lucifer* nor bow to *Lucifer*, nor worship his Image, though there was a time when they did, but that was done in *Egypt*, when they knew not God, but now *Lucifer* and his Image is cast down, and Christ alone exalted, and the pure and perfect Law is witnessed, which respects no mans person,

but

but God alone honoured and exalted, and this we witnes; for amongſt us there are no Superiors after the fleſh, but Chriſt is the Head, and amongſt thoſe who was redeemed out of the world there was no Superiors but onely Chriſt the Head, and all the reſt fellow ſervants; and he that would be the greateſt ſhould be the leaſt; and he that reſpects perſons commits ſin: and the *Angell* would not ſuffer *John* to bow to him, but ſaid he was his fellow ſervant; and this we witneſſe, who are redeemed out of the Kingdome of the Devil, from amongſt the children of this world into the Kingdome of the Son, who are crucified to the world, and the world to us by the Spirituall Croſſe of Chriſt, in which we joy and glory, amongſt whom there is no partiality, nor reſpect of perſons, but all in union in one, though ten thouſand; and here God alone is King, and he alone is honoured, exalted, and worſhipped, no more after the fleſh, but after the Spirit; for we have no other God in whom our hearts delight; And here proud *Lucifer* and his Image is caſt out, and here all his honours is thrown downe, and his breeding and manners, and faſhions and cuſtomes, and words and wayes, and worſhips, which are after the fleſh and not after the Spirit, whereby he ſets up himſelfe, and cauſeth his Image to be worſhipped; and this is the cauſe he rages in his Kingdome, whereſoever we come, and ſaith we are deſtructive to all Superiority, and Magiſtracy, and Miniſtry, and Honour, Breeding and Manners, and turns the world upſide down; for he knows where Chriſt comes he comes to take his Kingdome from him, and caſt him down into the pit, and there he muſt be tormented quick, and all who bears his Image or his Mark; and theſe are ſome of his marks, which he calls Nobility, Gentility, Honour, Breeding, Manners, and civility.

Col. 1. 18. Mat. 20. 25, 26, 27. 1 Cor. 12. 12, 13. Acts 4. 32. Rom. 6. 4, 5. Rev. 19.

But true Nobility we own, the ſeed of God is noble whereſoever it is born up, and who can witneſſe to the head of the Serpent bruiſed, and the ſeed of God born up to reign and rule, there is true Nobility, there is true Gentility, no more after the fleſh but after the Spirit:

and this is to be honoured : for honour is due to this both in Magistrate or Minister, Fisherman or ploughman,
Rom. 13. 7. Heardsman or Shepheard, whereſoever it rules without reſpect of perſons, and here fear to whom fear, honour to whom honour ; and this is no more after the fleſh but after the Spirit : And here all the true Prophets of God were Noblemen and Gentlemen, ſprung of the noble
1 King. 19. 19 Amos 7. 14. 15 Deut. 32. 3. Deut. 37. 5. ſeed, though of the Nobles and great ones of the Earth they were diſdained and reproached, becauſe according to the world they were of low degree, ſome of them ploughmen, ſome heardſmen, ſome Shepheards, and therefore they perſecuted them and deſtroyed them, yet they were gentile and bore all. Chriſt was noble, ſprung of the noble ſeed, though of the great ones and Nobles of the Earth he was diſdained, reproached and ſcorned to be the King of the Jewes, becauſe according to the world he was of low degree, and ſuppoſed to be a Carpenters ſon, ſo they ſpit upon him and diſdained him, and crucified him,
Mar. 13. 55, 56, 57. yet he was gentile and bore all. The Apoſtles were noble, ſprung of the noble ſeed, though of the Nobles and great ones of the Earth they were deſpiſed, and diſdained, and reproached, becauſe according to the world they were of low degree, ſome of them Fiſhermen and the like, and came to turn the world upſide down, ſo they were deſpiſed perſecuted, and killed, yet they were gentile and bore all : But thoſe were all noble, ſprung of the noble ſeed, and ſo is all now who are of the ſame ſeed : and thoſe were all gentile, ſprung of the gentile ſeed, and thoſe have the nature but not the name, and to thoſe belong the true honour, not after the fleſh but after the Spirit : for they
Acts 7. denyed the honour of the world ; and therefore Chriſt ſaid, *I receive not honour from men* ; and ſaid to his Apo-
Mat. 23. 8, 9, 10, 11. ſtles, *Be yee not called Maſters ; neither call any Maſter upon the earth ; and though the Princes of this world exerciſe dominion one over another, yet it ſhall not be ſo amongſt you, but he that would be the greateſt amongſt you, let him be your ſervant* ; and ſaid he, *How can ye believe which*
John 5. 44. *receive honour one of another, and ſeek not the honour that cometh from God onely ?* and here the true honour is no more

more after the flesh but after the Spirit : and here you who are giving and receiving outside earthly honour, you are in the unbelief, out of the doctrine of Christ, cringing and bowing, and honouring, and exalting the Devil, and worshipping the Beast and his Image, which all the world wonders after and worships, *Rev.* 13.

And as for Manners and Breeding, Courtesie and Civility, *Learn to doe as you would have all to doe unto you, and speak every one truth to his neighbour : And let no corrupt communication proceed out of your mouth, but such as is good for the use of edifying, for evill communication corrupts good manners, but let your yea be yea, and nay be nay, for whatsoever is more is evill :* and breed your children so, and here is good Manners and Breeding, Courtesie and Civility : and who are of the right noble seed hath this Manners and this Breeding, but the Nobles and great ones of the Earth want this Manners and this Breeding, and both Priest and People of all sorts, according to the world : And here is the ground of all true Nobility, Gentility, Majesty, Honour Breeding, Manners, Courtesie, and Civility, no more after the flesh but after the Spirit ; for the naturall man mindes naturall things, and the spirituall man spirituall things, but the naturall man receives not the things of God : and this we own and witnesse, and the time is coming, and now is, that before this seed every knee shall bow, and every tongue confesse, and the Kings and Nobles of the Earth shall be bound in chains and fetters of Iron : and here is also the ground of the Nobility, Gentility, Superiority, Honour, Breeding, and Manners of the world, which is after the flesh but not after the Spirit, sprung from proud *Lucifer*, the lust that reigns in man, and are not *yea* and *nay*, but calls it manners to say *nay* and take it, or doe it : and so they have the name, but not the nature, and so are Bastards and no Sons, who are not sprung from the noble gentile seed ; and to those Honour is not due, neither can we bow unto them, for if we should, we should set the Devil in the room of God, and give unto him that which is due to God, which when we

Mat. 7. 12. Ezek. 8. 16

Mat. 5. 37.

Rom. 8. 5. Phil. 2 9, 10, 11. Psal. 149. 8.

Rev. 13. Rev. 14. 5. we were in blindneſſe through ignorance we did, and ſo worſhip the Beaſt and his Image, which all the world worſhips and wonders afters; for they that are proud and lofty, which is the Image of the Devill, for the Devill is the Father of Pride, and in gay attire, thoſe the world worſhips and wonders after, and extols and exalts into high places: but ſince the Lord hath opened our eyes, this we Rev. 18. 6. cannot doe, but teſtifies againſt it whereſoever we come both in words and actions, and ſo we are deſtructive to the worlds Superiority, Nobility, Gentility, Honour, Breeding and manners, which is after the fleſh, and not after the Spirit, therefore the Devil hates us in the Nobles and great ones of the world, but we give unto *Ceſar* the things Mat. 22. 21. that are *Ceſars*, and unto God that which is Gods; but we cannot give unto *Ceſar* that which is Gods, but fear to whom fear, honour to whom honour is due: *He that hath an eare to hear, let him hear, and underſtand: For*, ſaith the Lord, *if I be a Maſter, where is my fear? If I be a Father, where is my honour?* Mal. 1.6.

And now ſomething concerning the partiality that is among the children of this world in their Breeding and Manners.

Firſt, concerning the word *thou* or *thee*, which all thoſe which are their Prieſts and Teachers knows, that *thou* is the proper word to one particular perſon, and is ſo all along the Scripture throughout to any one, without reſpect of perſons; yea to God himſelf: and the word *you* is the proper word to more then one, but not to one; and ſo it is all along the Scriptures thoughout. As for example, at all times when the Apoſtles ſpake to Chriſt they uſed the word *thou* or *thee* unto him, and when he ſpoke to more then one of them, he uſed the word *you* or *yee*; but if he ſpoke but to one, he uſed the word *thou* or *thee*, as in *Mat.* 16. 14, 15, 16, 17. verſes: And alſo *Paul* thoued King *Agrippa*, and King *Agrippa* thoued him, as in *Acts* 26. 27, 28. verſes, and ſo all along the Scripture: And ſo it is plain, that now it is an invention of proud *Lucifer* in man to exalt himſelf, as it will plainly appear; for amongſt the

the great and rich ones of the Earth, they will either *thou* or *you* one another if they be equall in degree, as they call it; but if a man of low degree in the Earth come to ſpeak to any of them, then he muſt *you* the rich man, but the rich man will *thou* him; Nay you ſhall finde it ſo betwixt Prieſt and People, If a poor labouring man come before one that you call a Miniſter, though he be one of his hearers, and one who helps to maintaine him according to his ability, yet he muſt *you* the Prieſt, and the Prieſt *thou* him; And here the Heathen Lord over one another by their corrupt wills; but this is contrary to the Apoſtles and Miniſter of Chriſt, who made themſelves ſervants to all, and yet thoſe will call themſelves the Miniſters of Chriſt; And the word *Miniſter* ſignifies a ſervant, and they are Maſters, and ſo they have gotten the Name but not the Nature, and ſo are baſtards and no heires, who are not ſprung from the gentle ſeed, and yet they are hired as ſervants of men, and yet bears rule by their means as Maſters over thoſe that maintaines them, ſo that he that hath an eye to ſee let him ſee the deceits of the profeſſed Miniſters of *England*.

Mat. 20. 25. Prov. 22. 7. 1 Cor. 9. 19.

Jer. 5. 30, 31

And now as concerning the putting off of the hat, which is another invention of proud *Lucifer*, whereby he is honoured and worſhipped, and exalted in man; but the Scripture dos not ſpeak of any ſuch faſhon uſed in any age, but man hath found out manny inventions ſince the Scripture was recorded: and now it is ſo, that it is a faſhion throughout the Land, whereby one man is exalted above another; for if a poor man come before a rich man, it may be the rich man will move his hat, that is called courteſie and humility; but the poor man muſt ſtand with his hat off before him, and that is called honour and manners and due reſpect unto him; but if the rich man doe bid him put it on, it is counted a great courteſie, and he gets honour to himſelf there to be counted a courteous man. But this difference or reſpect of perſons was never ordained by God but by the Devil, whereby he exalts himſelf in man; but *James* the Apoſtle of Jeſus Chriſt witneſſed againſt it, as in

Prov. 1. 23. Prov. 16. 6.

James

James 2. 1, 2, 3, 4, 5. and so on, and said, *He that re-*
Acts 10. 3, 4. *spects persons commits sinne, for there is no respect of persons with God:* and therefore saith *James, Houle ye rich men:* and here your professed Ministers abide not in the do-
2 John 9. ctrine of Christ, and so hath not God but the Devil, and his Ministers they are whom they exalt. And now you shall see the partiality of the names in this your breeding and manners.

First, from a poor man to a rich man it is called honour and due respect and manners, from a rich man to a poor man it is called courtesie and humility, but amongst the rich and nobles of the Earth it is called Court-like breeding, but of those of the lower degree it is called Country breeding, and amongst the lower sort of the world it is called neighbourhood and civill respect one to another: and so the Devill hath covers for all his deceit, and so he is honoured and exalted both in Court and Country, but the highest in the Court, and therefore they have the
Isa. 30. 1. highest title: *But woe unto them that hides their sin, and covers with a covering, and not of the Spirit of the Lord:* But this is the riches of the world, and the Devil that makes
Luke 16. 19, 20. so many degrees, as between *Dives* and *Lazarus*, and
Acts 17. 25. *Haman* and *Mordecai*, for the Lord hath made all the Nations of the Earth of one mold and one blood, but we who are redeemed out of his Kingdome, he calls us clowns and fools, and saith our Religon is built upon such small and frivilous things, and stumble at strawes, and leaps over blocks, this saith his wisdome, but it is even death to him to bear these strawes, especially where he is the highest exalted; for it puls down all his honour, and therefore doe rich men and great ones of the Earth, and Rulers, and Priests, and Pharisees, persecute and oppresse us, and draw
James 2. 6. us before Judgement Seats, and would root us out of the
Esth. 3. Nation, as *Haman* would have done by *Mordecai* and the rest of the scattered Jews, because they cannot bear those strawes: but I say, whatsoever it is that comes to be forbidden in the conscience, it becomes a weight and a burden, though it be never so small a thing in the eye of a Pharisee

riſee, ſo let none deſpiſe the day of ſmall things, but ſome will call it ſtubbornneſs, obſtinacy, pride, and preſumption, but the ſame nature would have called it ſo in *Mordechai*, who could not bow to *Haman* as the reſt did that ſate by; and ſo let every one take heed of ſpeaking evill of that you know not, leaſt you call good evill, and evill good; for the woe is pronounced againſt ſuch, but they that were after the Fleſh, alwayes, in all Ages perſecuted them that were after the Spirit; *And ſo it is, not many mighty, nor many noble, nor many wiſe after the fleſh are called, but God hath choſen the fooliſh things of this world to confound the wiſe, and the weak to confound thoſe that are mighty, that no fleſh ſhould glory in his preſence*, 1 Cor. 1. 26, 27. 29. Ezek. 4. 10. 2 Pet. 2. 12. Jude 10.

We are accuſed that we ſay we are perfect without ſin.

I anſwer, Man was perfect without ſin before the Fall, or elſe he could not have been the Image of God; for God is pure and perfect, and he made man after his own Image pure and perfect without ſin, but when he ſinned he defaced his Image, and loſt his pure eſtate, and was drove out of Paradice, & became the Image of the Devil, for ſin is the Image of the Devil, and here all ſin is in the Fall, and who are in the Fall are in the Devils kingdome, which is impure and imperfect, and unclean; but God promiſed the ſeed of the woman ſhall bruiſe the Serpents head, and Chriſt the ſeed ſaid he was come to preach deliverance to the captive, and to heal the broken hearted, and to ſeek that which was loſt, and to bring againe that which was driven away, and this was his work, to redeem to man that which man had loſt. Now conſider what man hath loſt, and I ſhall leave this as Querie with all both Prieſts and People, who deny perfection from ſin here, whether Chriſt is but a part of Redeemer, or a perfect and full Redeemer, and which is the place betwixt Heaven and Earth, where man ſhall be made free or cleanſed from ſin, if not upon the Earth, ſeeing that no unholy, nor unclean thing can enter the kingdome of God? But who can witnes this, hath paſſed through death, & that hath none who plead for ſin, neither can they witneſſe Chriſt come; but Gen. 1. 27. Gen. 5. 24. Gen. 3. 15. Luke 4. 18. Mat. 10. 11. Rev. 21. 27. 1 Cor. 15. 54.

for some simple ones sake I shall speak more clearly of this, for it is a great delusion of the Devil, to keep people in sin to tell them, they shall never be made free from sin so long as they are upon the Earth, and brings this Scripture to maintaine it, *He that saith he hath no sin deceiveth himselfe, and is a lyar*; but he tells them Christ dyed for all, and if they can but lay hold on him by Faith, he will not impute their sins unto them, though they sin dayly; for the righteous man sins seven times a day, and all the holy men of God sinned; and so he takes Scripture to maintain his kingdome, & this he delivers by the mouth of his Ministers, which he sends abroad to deceive the Nations, leading people in blindnesse full of sin & corruption, ever learning, and never comes to the knowledge of the Truth, nor never shall doe for them, and here he carries them on an easie delightsome way to the flesh, but the end is death, and so heals them up in their sin with a feigned formed faith which perisheth; and here they settle upon the Lees, and set up a rest in the Devils kingdome, which is sin; and here many are meerly blinded and hardened, and all tendernesse of conscience is done away: But you shall finde that he that sooths you up in this Faith is the greatest enemy of your souls, and whosoever witnesseth Christ their Redeemer, shall witnesse that he is come to destroy the works of the Devil, which is sin, and to redeem out of the fall, out of sin, and out of the Devils kingdome, which is sin, and all sins in the Devils kingdome, which is in the fall; but for this end Christ is manifested, to destroy the works of the Devil, and to redeem out of the fall, out of the Devils kingdome into his own kingdome, and no unclean thing can enter threin, but none can witnesse this Redemption but through the death, and through the Crosse which *Paul* rejoyced in, by which he was crucified to the world, and the world to him, and had put off the body of sin, and was made free from the Law of sin, which once warred against his minde, which once he complained of, which Scripture the unlearned, which are strangers from his conditions, who reads them with the carnall eye,

John 8. 13.

Rev. 21. 27.
Rom. 6. 6.

now

now perverts, and vvrests to their own destruction ; and this we witnesse, who through the Lamb our Saviour doe reigne above the World, Death, Hell, and the Devil ; but none can witnesse this whose eye is outward, looking at a Redeemer a farre off, and still live in sin ; but vvho cannot witnesse this Redemption here, must never witness it ; for, *as the tree falls so it lies,* and sin is the mark of the Beast, and who lives in sin hath the marke of the Beast, and bears his Image, and it is written that the Beast and false Prophets and all that have his marke and image must be cast into the Lake that burneth, and must drinke of the vvine of the wrath of the Almighty powred out without mixture. 1 Cor. 4. 15. 1 John 1. 8. Rom. 3. 23.

But as for that Scripture that saith, *If we say we have no sin we deceive our selves, and the truth is not in us : All have sinned and fallen from the Lord, and he that hath sin, and saith he hath no sin, deceiveth himselfe and is a lyar ; but if he confesse and forsake his sin, God is faithfull and just to forgive him his sin, and to cleanse him from all unrighteousnesse :* and this *John* witnessed, and he that can vvitnesse this, is no lyar if he say he is cleansed from all unrighteousnesse, but witnesse forth the truth and a perfect Redemption ; and the same *John* said, *He that is born of God sins not, neithir can he sin because his seed remaineth in him, and he that sins is of the Devill and never knew God :* By this are the children of God, and the children of the Devil made manifest ; this *John* witnessed, he vvas no lyar, neither did deceive himself but spoke the truth ; and the same *John* said, *God is light, and in him is no darknesse at all : If we say we have fellowship with God, and walk in darkness, we lye, and doe not the truth ; but if we walk in the light we have fellowship one with another, and the blood of Christ cleanseth us from all sin :* this *John* witnessed, he was no lyar, neither did deceive himselfe ; and this *John* said, *He that hath hope in him purifieth himself even as he is pure, & faith in God purifieth the heart :* Now try your Faith and hope vvho plead for sin, for sin lodgeth in the heart, and while there is sin the heart is unclean ; now here you may 1 John 1. 5. 1 John 3. 1 Joh. 1. 5, 6, 7. 1 John 3. 3. Acts 15. 9.

see all your faith is vaine, and your hope which doth not purifie the heart; and so it is feigned hypocrites faith, and not faith in God, and so perisheth; and who can witnesse Christ dyed for them, have passed through death; for none can live with him but those that dye with him; and this is the true Baptisme to be baptized into his death by one spirit into one body; and how can they that are dead to sin, live any longer therein? and who can witnesse this hath faith in him, which purifieth the heart, and removes mountains, and the pure in heart sees God, and this the Apostles witnessed, and that he was made free from sin, and more then Conqueror, through faith in Christ Jesus; he was no lyar, and said that Christ was come to redeem unto himselfe a pure Church, not having spot or wrinkle, & though once they were sinners like the world, but they
1 Cor. 6. 11. were washed and cleansed by the blood of the Lord Jesus,
Ephes 4. 22, and the spirit of our God, and had put off the Old man,
23, 24. and put on the New, which after God is created in right-
Col. 3. 9, 10. teousnesse and true holinesse; but this you are strangers from who plead for sin, and are such as call your selves a Church and are not, but the Synagogue of Sathan, in whom the Prince of darknesse reigns, which ruleth in
Rev. 3. 9. the children of disobedience; and as for that which
Eph. 2. 2. blinde people call Scripture, who sayes, *The righteous man that is, sins seven times a day*, there is no such Scripture, for it is false; but though the righteous fall he riseth againe by repentance; and this the holy men of God witnessed; and though *David* through lust disobeyed the Lord, and forgot his God, yet he rose againe by repen-
Psal. 101. tance, and after witnessed that he walked in the midst of his house in the pureness of his spirit; and though *Peter* sinned through weakness, yet he rose againe by repentance, and afterward exhorted the Church to be holy as God is holy; but this you cannot witnesse who plead for sin, and are not yet come to repentance, but denies Christ daily, and are convinced, but doth not repent; but they
1 Pet. 1. 15, who dwell in the righteousnesse of Christ sin not; for
16. they that are alive in righteousnesse, are dead to sin; and

they

they that live in ſin are dead to righteouſneſſe; but how can they that are dead to ſin live any longer therein? And this is the Devill which pleads for ſin the enemy of the ſoule; for by ſin did he obtaine his kingdome, and ſo his kingdome ſtands in ſin; and your Teachers which tells you, you can never get out of ſin, nor be cleanſed from ſin here, erres, not knowing the Scripture, nor the power of God, but denyes the end of Chriſts coming, and brings another Doctrine which they have from their Father the Devill; and ſo are the deceivers which *Paul* ſpeaks of, who creep into Steeple-houſes, and leads ſilly people captive, full of ſin and corruption, ever learning and never come to the knowledge of the truth, and ſo are not to be received, but held as accurſed; for they daub you up with untempered mortar, ſeeing vanity, and divining lyes; who ſaith, the Lord ſaith, when he never ſpoke to them; they have healed the hurt of the people ſlightly, and have ſewed pillowes under their armeholes, crying peace when there is no peace, becauſe they put into their mouths, and they are not aſhamed, neither doe they bluſh, therefore they ſhall fall amongſt them that fall, in the day that I viſite them, ſaith the Lord: And theſe are your Teachers that makes you habitation in your ſin while you are upon the earth, and ſo your Leaders cauſe you to erre, but when the day of account comes, wherein the books muſt be opened, and every one judged out of the books according to their works, by him who ſits upon the white Throne, and all muſt be caſt into the Lake that burneth, but thoſe whoſe names are written in the book of life, and then you will finde thoſe the utter enemies of your ſoules, who perſwades your hearts in ſins, and he that hath no ſin will be in the beſt condition, and here all your feigned, formed faith is unbottomed, and all your Prieſts found lyars, deceivers, and Antichriſts, in whom the falſe Prophet rules, which deceives the Nations, who muſt be caſt alſo into the Lake that burneth, and there tormented for ever, and all that uphold him..

Rom. 6. 18, 10.
Mat. 22. 29.
2 Tim. 3. 6, 7.
2 John 10.
Ezek 22. 28.
Jer 14. 13, 14.
Ezek 13. 18.
Iſa. 9. 16.
Rev. 19. 20.

We are accuſed to deny Chriſt come in the fleſh.

We

We witneſſe the ſame Chriſt which ever was, now ma-
Rom. 8. 3. nifeſted in the fleſh, and is appeared in the likeneſſe of ſin-
John 1. 14. full fleſh to condemn ſin in the fleſh, which is the Word,
2 Cor. 5. 16. which became fleſh, and dwelt amongſt the Apoſtles, this
Chriſt we witneſſe, no more after the Fleſh but after the
Spirit; and before vve knew him after the Spirit we had
no profit by him, but was in the ſtate of Reprobation, and
1 Cor. 2. 2. ſo is all now who profeſſe him in words, and know no-
Rom. 6. 6, 7. thing of him but by the letter vvithout them, and ſuch de-
1 Cor. 12. 13. ny Chriſt come in the fleſh vvho plead for ſin, who live in
Gal. 6. 14. ſin, and doe not witneſſe him come; but thoſe vvho are
Gal. 5. 24. crucified with him doe live vvith him, and he in them; and
none are Chriſtians of the flock of Chriſt, but vvho are
baptized into his death by one ſpirit into one body; and
he that can vvitneſſe this is crucified to the world, and the
vvorld to him; but who talks of Chriſt to be their Saviour,
and are ſtill alive in the vvorlds nature, muſt firſt witneſſe
him a condemner, for his firſt appearance is with ſword,
and breaks the peace and makes the war, and ends the war,
and makes the peace, and this peace endures for ever, and
Luke 11. 21. ſo he is a Condemner before he is a Saviour, and he is a
peace-breaker, before he is a peace-maker; but who are
at peace in their ſin, the Serpent is head and the ſtrong
man keeps the houſe, and Chriſt they doe not vvitneſſe
come in the fleſh, but who endures the war ſhall enjoy this
peace, and he that can witneſs Chriſt his Saviour can vvit-
neſſe this: but ſilence all fleſh before the Lord, and let
him that nameth the name of God depart from iniquity:
for he that ſaith he knoweth God & keepeth not his com-
2 Tim. 2. 19. mandements is a lyar: *For*, ſaith Chriſt, *why call yee me*
1 John 2. 4. *Lord, and doe not the things which I ſay?* And none can
call Jeſus Lord but by the holy Ghoſt, ſo it is plaine you
know not God who cannot keep his Commands, then
how can you beleive in him whom you doe not know?

We are accuſed that we judge people.

1 Cor. 6. 2. It is written, *The Saints ſhall judge the world: and for*
John 9. 39. *judgement I am come into the world*, ſaith Chriſt, *that thoſe*
which ſee not might ſee, and that they which ſee might be
made

made blinde: and where Christ rules in his Saints he judges the world, as *Paul* witnessed, *It is no more I but Christ in me, and he is come to reprove the world of sin, of righteousnesse, and of judgement: of judgement because the Prince of the aire is judged, who rules in the children of this world*, and they cannot bear the righteous judgement of Christ, but kicks against it, and calls him Devil, and so they kick against the prick, which will the more torment them: and this is the spirit of truth which came into the world, which the world cannot receive because he testifies of it that the deeds thereof are evill, and this is the condemnation of the world, light is come into the world, and men love darknesse rather than light because their deeds are evill, and every one that doth evill hateth the light, and will not come into the light least it should reprove them: yet they will say, Christ is meek, love and lowly: It is so, but not to ungodlinesse: but he is meek to the meek, and lowly to the lowly, and love to the seed of God, and his Saints are meeke and lowly, and bears all, both scandalls, reproaches, persecutions, and imprisonments, but to the seed of the Serpent Christ is judgement, and woe, and a sword to that which is for the sword, and a condemner to the wicked, and our God is a consuming fire, and terrible to the wicked to consume the proud and haughty in their imaginations: and here Christ is a Lyon, and he is a Lamb, he is a Condemner, and he is a Saviour: he that can receive him let him: the hungry and thirsty he feeds with living food, but the fat he feeds with judgement, and that which would not bear his judgment must never know his peace, but is for judgement, and cryes out as the Devil did, who said he was come to torment them before the time, but the Teachers of the world have deceived the people long, crying peace to them, because they put into their mouths, & healing them up in their sin, with a feigned formed faith which works no reformation, so sewing pillows under their armeholes; and here the Devil hath reigned in peace, and now Christ is come with the sword to break his peace, with plague and judgement, and now he rages, and

Gal. 2. 20. Joh. 16. 8, 11.

Acts 1. 5. Joh. 14. 17. John 7. 7. Joh. 3. 19, 20.

Rev 19. 15. Rom. 5. 5. Hos. 5. 14.

Mat. 8. 29. Jer. 6. 14.

Ezek. 13. 18.

Rev 12. and ſtands up for his life, in all both Prieſt and People, and now the Beaſt makes war with the Lamb, but it is hard for him to kick againſt the prick, for he muſt be bound and caſt into the pit, and there be tormented quick, and the falſe Prophet, and all who bears his Image.

We are accuſed to deny the Church.

1 Theſ. 1. 1. I anſwer, The true Church which is in God, we own, and witneſſe through death, but the worlds Church we deny; for the true Church is the Body of Chriſt, made of tryed ſtones, elect and precious, waſhed and cleanſed by his blood and ſpirit, that he might preſent it a glorious Church not having ſpot or wrinkle; but this is not a houſe of lime and dead ſtones, nor the people that meets in it; for all manner of unrighteous perſons meets there, which is the Synagogue of Satan, and a Cage of unclean Birds, and like people like Prieſt; but who comes to be elected into the Church of Chriſt which is ſpirituall, denies the worlds Church which is carnall, and the worlds Teacher who is carnall, ſelling the carnall for carnall money and earth; for Chriſt himſelfe is the Teacher of his Church, who feeds it with living eternall food freely, and it needs no other Teacher; and this Church we own and witneſſe but all other Churches we deny; for the Church is but own and the Temple of God we own, which is at new *Jeruſalem*, the City of the living God, but all other Idoll Temples we deny, which is the invention and imaginations of man, and though God commanded *Solomon* to build him a Temple, nevertheleſſe God that made the world dwells not in Temples made with hands; and when Chriſt the ſubſtance came he propheſied againſt it, and alſo *Stephen* was ſtoned to death when he propheſied againſt it, and this we witneſſe whoſe bodies are the Temples of the Holy Ghoſt, who are now ſtoned and perſecuted by ſuch as know not the living God, but worſhip Idolls becauſe we ſpeak againſt their Idolls Temple, which God never commanded to be built, but was ſet up by the imagining Idolizing Papiſts, and upheld by the blinde Proteſtant ſo called, and ſo they caſt out the Papiſts, and uphold their

Iſa. 54. 13. John 14. 26. Epheſ. 4. 4. 1 Cor. 8. 10. Acts 7.

1 Cor. 6. 19.

their Idols, and so the Inchanters, Diviners, and Sorcerers of *England*, leads silly people in blindnesse to worship Idols, telling them they are the Houses and Temples of God, which is a meer delusion.

We are accused to deny the Sabboth.

The Sabboth of the Saints we owne, which is not for a day, but everlasting, and who dwells in Christ witnesseth this Sabboth, which is the substance, and the shadow without is vanished; for saith *Paul*, *Let no man condemn you in respect of meats and drinks, or of an holy day, or of new Moons, or of the Sabbath dayes, which are but shadowes of things to come:* And so the world hath the shadow, and the Saints the substance; and you who have the shadow, persecute them who have the substance, as the Scribes and Pharisees, and High Priests did, who had and upheld the Types and Figures of Christ, and persecuted them who was the substance; so they that are after the flesh persecuted them that are after the Spirit, but your Sabbath is a shadow of nothing; for the Jewes Sabbath in the time of the Law was upon the seventh day, which was the last day of the week, but yours is the first day of the week, for which you have no Scripture; and they were not to doe their owne wayes, nor their owne pleasure, nor speak their owne words upon the Sabbath day; and here you transgresse in the Figure, and walk in your owne wayes, and speak your own words, and doe your own pleasures, both of that day, and every day.

Heb. 14. 10.

Col. 2. 16.

Gal. 4. 29. Gen. 2. 3. Isa. 58. 13.

We are accused that we justifie our selves, and condemne all other.

I Answer, When we were our selves without the Spirit of God, and had a forme and profession of the Saints condition, which we did not possesse, we seeked to justifie our selves in our profession, and earthly wisedome, and to exalt our selves, and be something in the eyes of others; and here we were Pharisees, and yet feigned Publicans, saying we were sinfull, but thought higher of our selves than others, though we were in the same nature, and here our Justification was of our selves, and not of

Christ, and here all you Pharisees and feigned Publicans, both Priests and Professors, who are in your earthly wis-
1 Cor. 1. 20. dome, feeding upon the Letter: but as the Light of
1 Cor. 3. 18, 19, 20, 21. Christ arise in us, all our earthly wisdome wherein we were exalted, became foolishnesse, and selfe was judged and denyed, and all that which was of selfe, both wisdome and righteousnes, wherewith we covered over our filthy, lustfull, unclean hearts, and so were as painted Sepulchers, and here are all professors at this day, who are feeding upon the Tree of knowledge, and are from under the
Mat. 23. 27. Cross of Christ, but all would not hide from the Light of God, but as it arose it searched through all, and layd open all and all our covers became rotten, and fell from us, and so it will be with all Professors: As the Light of Christ doth arise, and the Book of Conscience is layd open, for no flesh must glory in his presence: But now we have nothing but what we have received of the Fa-
1 Cor. 1. 29, 30, 31. ther through death, and *Christ is made over unto us, Wisdome, Righteousnesse, Sanctification, and Redemption*, and though we glory, we glory in the Lord; for we have nothing in our selves to glory of, and the Saints thought it no presumption to call themselves the Sons of God, and said they were of God, and all the whole world lye in wickednesse, and here the same spirit would have accused
1 John 3. 7. & 5. 19. them: yet they were no Pharisee, and Christ thought it no robbery to be equall with God, yet he was no Pharisee, though of the Pharisees he vvas judged a Blasphemer, and as he is, so are vve, saith the Saints, yet they vvere no Pharisees; and so vvho are made the Sons of
Rom. 8. 16. 11. God, it is no self-justification to witnesse it forth, neither
Phil 2. 6. those who are made free from sin, to witnesse it forth as
John 10. 3. the Apostles did, and to witnesse forth the life and povver
1 John 4. 17. of truth, and deny them that have gotten the form, noti-
John 14. 6. on, or profession, and here Christ is the vvines and the justification; for the way is but one, and the truth is but one, and they vvho dwell in the truth vvitnesse one with another; for the Light of God owns its own, vvhereso-ever it is; for God cannot deny himselfe, but they that

are

are not with us, are againſt us, and out of the truth, in the ſtate of condemnation; for all who are out of the truth, are under the curſe in the fall, and this truth we witneſſe, by the Spirit of the living God, through death, the ſame truth as ever was, and there is that in every conſcience, ſhall bear us witneſſe; yea in the Heathen, and condemn them that hate it, *Jer.* 3. 19, 20. Mar. 12. 13. 1 John 5. 12.

We are accuſed to be one with the Ranters.

I anſwer, it is falſe; for we abhor their Principles in our hearts, and deny any liberty to the fleſh, or any light or looſe or vaine converſation, which they live in, or any thing which is impure or unclean; for our Principles are pure and clean, and is at enmity with any thing that is impure or unclean; for purity and impurity canot agree together, and it is our deſires to keep our ſelves unſpotted of the world; for that which is unclean, defiles, and from that we are ſeperated, who are the Sons and Daughters of the living God; but ſome of them have taſted of the love of God, and grace of God, and have had appearances of God: but by hearkning to the voyce of the Serpent, and giving way to the luſt, have turned with the dog to the vomit, and the grace of God into wantonneſſe, caſting his pure Law behinde their backs, and walking deſpiteſully againſt the Spirit of grace, and have crucified afreſh the Lord of life, and put him to open ſhame, therefore hath the Lord given them up to their own hearts, luſts, and vile affections, and their conſciences ſeared as with a hot Iron; for it is written, *It is impoſſible that thoſe who were once enlightned, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted of the good word of God, and the Powers of the world to come, if they ſhall fall away, to renew them againe to repentance:* but they have deceived many with their alluring ſpeeches, and have cauſed the truth of God to be evill ſpoken of, by their pernicious laſcivious wayes: But woe, woe, be to them, for double ſhall be their reward; but God is our witneſſe, we deny and abhor all things which is filthy or unclean, and though all the world con- Gal. 5. 17. James 1. 27. 2 Cor. 6. 17, 18. 2 Pet. 2. 22. Heb. 6. 6. Rom. 1. 26. Heb. 6. 4, 5. Mat. 8. 7. Rom. 8. 1.

demn, it is without : *For there is no condemnation to those who are in Christ Jesus, who walke not after the flesh but after the Spirit* : And it is my tender desire towards all tender consciences, that they may take heed of giving any libert to the flesh, least they loose the tenderneſse of conſcience, and harden it by luſt and uncleanneſs, for nothing but purity will the Lord receive, *for he is of purer eyes then to behold iniquity*.

Gal. 5. 13, 15, 16.
Heb 1. 13.

We are accuſed that the ground of our Religion is Popery.

The ground of the Religion made manifeſt to us, is God himſelf, for God is the fountaine of all truth, and truth is Religion, and Religion is truth, and this truth we witneſs, made manifeſt by God the life of truth, and here is the Relrgon which we witneſſe forth, and here is the ground witneſſed forth from the ground : and this Religion is pure, unſpotted, and ſprings from the light which is pure, wherein there is no deceit, neither can be, for it diſcovers all deceit, and leads out of it, both within and without ; but deceit diſcovers not deceit, for Satan divided againſt himſelfe cannot ſtand ; but all ſects and opinons ariſeth out of darkneſſe, and the end is confuſion : and ſo as darkneſſe is oppoſite to light, and death to life, ſo is all Sects and opinions againſt the true Religion, and all will ſide together againſt the truth, though they be oppoſite one to another in judgement, as *Pilate* and *Herod* did againſt Chriſt, and the *Scribes* and *Phariſees*, and high Priests, and *Sadduces*, and the rude multitude : So it is now, both Papiſt and Proteſtant, as they call them and all other Sects and opinions, which ariſeth out of the fall, for tho they differ in judgement, yet they ſpring from one root, and no difference in life ; but the light ſtrikes at the root which is darkneſſe, and layes open the hidden things done in darkneſſe, ſo darkneſſe cannot endure the light, and this is the condemnation of the world, who love darkneſſe rather then light, becauſe their deeds are evill. And this is the cauſe why one Religion is ſpoken againſt, more then any profeſſion beſides ; all Drunkards, Swearers, Lyars,

John 16. 13.
James 1. 27.
Mat. 12. 28.
Acts 4. 25 26, 27.

Lyars, Whoremongers, Adulterers, Thieves, Murtherers, Proud, Covetous, Luſtfull ones, and all unrighteous perſons, will ſpeak againſt it, and call it deluſion and hereſie, and wichery, and all manner of evill, which the Devill can invent, and thoſe ſtand up for the Prieſts, and perſecutes the truth, as it was in the time of Chriſt, and his Apoſtles times, and this will all Phariſees and Profeſſors do, as they ever did: for they can wink at one another, and bear with one another in deceit, but truth cannot at all bear with deceit, becauſe there is perfect enmity, as there was ever in all Ages, and it is no new thing. And here all your Sects and Opinions, is ſhut out of the light, and are in darkneſſe, and ſo is confuſion, both Popery and all other; but the truth is but one, and who dwells in the truth, dwels in the light, and are the Children of the light, and there is no confuſion, but all of one heart, and one mind, Epiſtles written in one anothers hearts, and there is that in every conſcience which ſhall witneſſe it be the everlaſting truth which ever was, is, and is to be for ever, both in them that believe and in them that periſh, though to the condemnation of them that hate it; And this I witneſſe by the infallible Spirit of the Lord, which cannot lie. John 3. 19. Mat. 26. Acts 3. 5. 1 Theſſ. 5. 5. Acts 4. 32. 2 Cor. 5. 2. John 3. 20.

And now I have diſcharged my conſcience, before all people, in the behalfe of the truth of God; not that I would have any to ſpeak well of it, but from the ground of it, for the love and the hatred of the unrighteous, is all one to me; but for ſome ſimple ones ſake I have laid open my ſelfe, and freely diſcharged my conſcience, and I doubt not that my labour is in vain; but whoſoever owns the truth of God muſt own it through good report and evill report, and muſt be content to looſe their good name in the world, as both Chriſt and his Servants did, and the ſervant muſt not be greater than his Lord. Gal. 1. 10. 2 Cor. 6. 8. Luke 6. 22.

And now a few words to all you Heads and Rulers, and Magiſtrates, in what degree ſoever, who have the Power in your own hands; who by your Power perſecutes and impriſons the Servants and Meſſengers of Jeſus Chriſt, as deluders, and deceivers, witches and vagabonds, and have

no

no ground for it, but onely by hear-say, and the evill thoughts and imaginations of your own hearts, and becauſe they cannot pleaſe nor ſatisfie your corrupt proud wills, which is your Law by which you perſecute them, not weighing nor ſearching the ground of things : You are they in whom the Beaſt reigns, and his Image you bear which upholds the falſe Prophet, and Tyrannizes over the Nations by his corrupt will, and cauſeth them to bow to, and worſhip his Image : and you oppreſſe and perſecute thoſe who cannot. You muſt drink of the wine of the wrath of the Almighty, poured out without mixture : for in the bloody Generation you are found, filling up the meaſure of your fathers wrath, upon whom muſt come all the righteous blood, ſhed from righteous *Abel*, untill now ; & this I ſay in the preſence of the living God, by the Spirit of the living God, that all you who have had a hand in perſecuting of them, guilt ſhall follow you in the conſcience, untill you come to Judgement ; and therefore I charge you all by the Lord, to take heed of medling about Religion, or to lay your Law upon any tender conſcience; but ſee that your Law be according to that in the conſcience, which is pure and perfect, and meddle with ſuch affaires as you are ſet about, and rather give liberty to Religion, then take it away, as you own the grace of God you will, and ſee that you diſcharge your conſciences there, leaſt that while you are perſecuting the truth, you neglect that which you are ſet about ; for you will both perſecute them your ſelves, and ſuffer the bruits to ſtone them, and ſtrike, and buffet them, which is all contrary to your own Law ; neither when they are brought before you can they have the liberty of the Law, to clear ſuch accuſations as is laid againſt them ; but you will hear the accuſers, but not the accuſed, and this is contrary to the Heatheniſh Law, and are more unjuſt then the very Heathen, who ſaid, *Doth our Law judge any one before it hear him ?* And ſo for ſhame profeſſe no more love to Chriſt in this nature, who executes you Law upon his ſervants, upon ſuch a fallible ground which no Judge ought

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Rev. 13.
Rev 14. 9,10
Mat. 23 30, 31, &c.

John 7. 51.

to do by the Law of God, especially about Religion; but to search out the ground of the matter on both sides, before he judge, but this he cannnot doe about Religion, except we have the Spirit of the Lord, therefore take heed of medling about spirituall matters, least through ignorance you call Christ *Belzebub*, and persecute him as a Blasphemer, and Deceiver, as many of you have done, which is written in the Book of conscience, and there you shall read it to your sorrow.

And all you blinde people who persecute, raile, and revile and reproach the truth of God, and have no ground for it but by hear-say, and the evill thoughts and imaginations of your own hearts, one imagining one thing, and another another thing, as the multitude which gathered together against *Paul*, one crying one thing, and another another thing, and the most part knew not wherefore they came together; and so it is the same amongst you; but it is good for you to know certainly what you speak against before you speak, least you speak evill of that you know not, calling good evill, and evill good; putting darkneſſe for light, and light for darkneſſe, against whom the woe from the Lord is pronounced, and it is written in the book of conscience, and there you shall read it with weeping tears, therefore take heed of treasuring up wrath against the day of wrath, and remember you are warned.

Acts 19. 32.

Jude 10.
Isa. 5. 20.
Isa. 4. 15.
Rom. 2. 5.

And now something to all you tender-hearted ones, who are convinced by the light of God in your consciences, which tenders your consciences, for whose sakes I have laid open my selfe freely, and so I desire that you may minde that light of God, to which I speak, which is my witnesse, which hath convinced you, that it may be your guide, which will lead you to conversion into the Life to witnesse with me, against the world, that my labour may not be in vaine, and look not out at scandals, false accusations, or reports, for this is the reward that the righteous are received of the world; and Christ our Lord and Captain shewed the example, as it is written, *They who will live godly in Christ Jesus must suffer persecution, and*

Heb. 12.

they

they that depart from iniquity make themselves a prey, but that which cannot bear those things is not of God; but turne your ear inward to that measure of light in you, which is
James 5. 10. without guile, that is gentle, that can bear all, as it did, both in the Prophets and Apostles, and all the holy men of God; *This led them through good report, and evill report, through persecution, and through death*, and this is the
1 Peter 1. way to life, and who enters, must enter this way; and here is the tryall of faith, and the tryall of faith is more precious than gold: so feare not, but be willing to give up, and to part with all, though it be never so neare and deare, yea though it be thy bosome friend, and darling; *For he that loveth any thing better then me, is not worthy of me*, saith the precious Pearl. *And he that will not forsake*
Mat. 10 37. *all and follow me, is not worthy of me. Moses thought it*
Heb. 11. 25, 26. *greater riches to suffer affliction with the people of God, than to enjoy the pleasures of Pharoahs Court for a season*: For the pleasures of this world, and the afflictions of this world endures but a time and passeth away, *For all things visible passeth away, but the joy of the righteous endures for ever; but if our hopes was onely in this world, we were of all men most miserable; but he that endures to the end shall have a Crowne of glory*, as *Paul* witnessed, so *Feare not*
Rom. 8. 16. *little flocke, but be faithfull, valiant, and bold, for it is your*
1 Cor. 4. 17. *Fathers will to give you the Kingdome; and a hundred fold*
1 Cor 15. 11. *shall you receive*, of what you loose, whether Lands or Li-
2 Tim. 4. 7, 8. vings, Wife or Children, or whatsoever it is, the Promise is to the faithfull, and your joy and advancement shall be in the destruction of your enemies, when the Lord doth make your enemies your foot-stoole, but this is witnessed
Rev. 2. 10. through the War, and he that endures to the end of the
Luke 12. 32. War shall witnesse this, and this in my measure I witnes,
Rev. 19. 1, 2. and out of tender love from my soule, to your soules doe
Mat. 24. 15. I declare it, and desire that you may all endure to witnesse with me; for Love is Charity, and the light leads through all, and so I rest in my habitation, knowne to all who can read me in Spirit.

J. P.

Farewell.